

Pride Month Toolkit Lesson Plan

Grade Level: 6-8th	Authors: Breanna Taylor
Lesson Title: Exploring Intersectionality	
Big Idea: Students will understand the history of intersectionality and Jane Crow and how it has evolved to better understand LGBTQ+ identities.	
Driving/Essential Question(s): - How does the history of intersectionality help you understand how it is understood currently? - What are the connections between Jane Crow and Intersectionality? What are some of the differences? - How does/did the Combahee River Collective work to uplift the work of both Pauli Murray and Kimberlé Crenshaw?	
Prior Knowledge Required/Addressing Prior Misconceptions: Lesson Plan Key: SWBAT: Students will be able to FWS: Facilitators will say FW: Facilitators will SW: Students will	
Resources/ Materials/Technology: -Pencil -Paper -Cell Phone -Identity Marker Notecards -Kinfolk App (https://play.google.com/store/apps/details?id=ar.shakers.monuments&hl=en_US) -Junk Journal	

Objective: What do you want students to understand/learn? What do you want students to be able to do?	SWBAT understand the history of Jane Crow and Intersectionality and how the two have been used to understand intersecting identities and their interactions with social systems.
Language Objective: What are the language demands of this lesson?	SWBAT learn terminology as it relates gender, sexuality, and other intersecting identities to better understand the LGBTQ+ community.
Vocabulary:	Jane Crow: Jane Crow" is a term coined by Pauli Murray to describe the intersectional experience of Black women facing both racial discrimination and sexism, similar to the Jim Crow laws affecting Black men. The term highlights the unique challenges Black women faced in the public and private spheres, including lower wages, sexual harassment, and societal expectations for their roles. Jim Crow: refers to the system of racial segregation and discrimination in the Southern United States that existed from the late 19th century until the mid-20th century. It was a name for the set of state and local laws that enforced racial separation in various aspects of life, including public transportation, schools, and businesses. Identity: Identity refers to the characteristics, qualities, beliefs, and experiences that distinguish an individual. It encompasses how someone sees themselves and how others perceive them. Essentially, it's the sense of "who I am" and "what I am," shaped by personal experiences and social interactions. Identity Marker: Identity markers are characteristics used to describe or identify oneself and others, encompassing a wide range of factors like age, gender, race, ethnicity, religion, and more. These markers help individuals and societies understand who they are and how they fit into the world.

	Intersectionality: <i>The interaction and cumulative effects of multiple forms of discrimination affecting the daily lives of individuals, particularly women of color. The term also refers more broadly to an intellectual framework for understanding how various aspects of individual identity—including race, gender, social class, and sexuality—interact to create unique experiences of privilege or oppression.</i> Pauli Murray: <i>was an American civil rights activist, advocate, legal scholar and theorist, author and – later in life – an Episcopal priest. Murray's work influenced the civil rights movement and expanded legal protection for gender equality.</i> Kimberlé Crenshaw: <i>is an American civil rights advocate and a scholar of critical race theory. She is a professor at the UCLA School of Law and Columbia Law School, where she specializes in race and gender issues.^[1]</i> Combahee River Collective: <i>was a Black feminist lesbian socialist organization founded in Boston in 1974. It was formed by a group of Black women who felt marginalized by both the feminist and Black liberation movements of the time. The CRC is known for its influential "Combahee River Collective Statement," a document that articulated the unique experiences and politics of Black women and lesbian women, and for its work in identity politics and intersectionality.</i>
Opening/Warm up/Do Now/ Hook (5 minutes) <i>How will you open the lesson and connect the learning to students' identities and/or funds of knowledge?</i>	FWS: <i>"Today we'll be learning about the history of Jane Crow, and its evolution into what we now know as intersectionality. We'll also be learning about a group of Black women activists known as the Combahee River Collective, who felt overlooked in activists spaces on account of their gender, sexuality, and beliefs about liberation. In doing so, we'll also be examining the work of Pauli Murray and Kimberlé Crenshaw. First, we'll begin our session by doing an activity that will help us understand intersectionality a little better. To do that, we'll be talking about identity markers. "</i> FW: Provide each student with a note card with an identity marker written on it. After students receive their card, ask them not to share it with anyone yet.
Mini-Lesson (I Do): (10 minutes) <i>How will you demonstrate/model the learning that you would like the students to engage in?</i>	FWS: <i>"Now that you have received your note card, please find one or two other people in the room and form a group/pair with them. Do not reveal what's on your note card yet. After you've formed your pairs or groups, reveal what is on your note card. Then begin to answer the questions at your table."</i> FW: Give students 5-7 minutes to discuss in their pairs or groups about their identity markers and answer the following questions: 1. What are some of the struggles you think people with these identity markers encounter? 2. How would you advocate for someone with these identity markers? 3. What are some of your own identity markers? Are they similar or different than the ones you talked about in your group? FW: Allow 1-2 groups/pairs to share their answers with the class from what they discussed in their groups.
Worktime (We Do and You Do): (30 minutes) <i>What activities have you planned that will lead students to this learning and/or allow them to practice this learning?</i>	FWS: <i>"The purpose of our opening activity was to show you all how varying identities can exist at once and to get you thinking about what the challenges of that can be sometimes. At this time, we'll transition into our rotating learning stations, where you will dive deeper into the lesson."</i> Sidenote: At the Pauli Murray station, assign one person to download the Kinfolk App, where you'll be able to place a digital monument of them in the classroom to learn more. Once you do, find Pauli Murray under 'Monuments' and select 'View All.' If classes do not have access to the app, the written portion of Pauli's biography can be used. FW: Give students 10 minutes at each rotating station. During that time teachers/facilitators should walk around and check in on discussions/interactions with the materials.

Checks for Understanding: (Throughout Lesson) <i>What opportunities will you provide throughout the lesson to check for student understanding?</i>	FW: Pose their own questions to students to gauge their level of understanding with the material and see where they can help guide their retention of the reading/app interaction.
Closing & Student Reflection: (5 minutes) <i>How will you recap and assess student learning for this lesson?</i>	FW: Hear some initial thoughts and feelings about the rotating sessions and what the students found to be interesting. FW: Allow students to journal their feelings, thoughts, and emotions in their Junk Journals and respond to the appropriate prompt.

Notes/Additional Resources for the Lesson: Facilitator-Facing

Identity Marker List Possibilities:

****Facilitators are able to choose which identity markers they would like to use for the activity. There could be duplicate cards depending on the number of students. ****

- Disabled
- Black
- Indigenous
- Full-Figured
- Christian
- Skinny
- Working Class
- Child
- White
- Asian
- Latinx
- Biracial
- Multi-Racial
- Wealthy
- Muslim
- College Graduate
- High School Dropout
- Jewish
- Lesbian
- Gay
- Bisexual
- Demi-Sexual
- Asexual
- Non-Binary
- Transgender
- Heterosexual
- Gender Fluid
- Adult
- Elderly

Materials for Rotating Learning Sessions:

***Facilitators will be given images of the respective people to hang up for students to identify which section they're rotating to. Discussion questions can be hung up next to the image. ***

Section One:

- Pauli Murray Section:** Will need Kinfolk App
 - App Tutorial:**
https://youtube.com/playlist?list=PLumiemf3sj9a8lBuvlAlGmphBBOzb_X4_&si=2y5OHlbAMgotWwhb
 - Link:** https://play.google.com/store/apps/details?id=ar.shakers.monuments&hl=en_US
 - Students **do not** have to complete the activity portion of the app.
 - Can offer time for activities if the session allows time for it!
 - Alternative to Using the App:**
 - Reading Excerpt: “Pauli Murray - Kinfolk App” (2020)**

“Some civil rights leaders led their lives in defiance of what Julian Bond called the ‘master narrative’ a term which referred to history as defiled with fictitious tales, even before Bond coined the term. It’s challenging to fictionalize the story of Pauli Murray, a gender-expansive activist, reverend, author, and poet, who set words and the world on fire. Their blazes, set during the Civil Rights Movement, continue to illuminate the truth of what it means to be Black in the United States, what it means to sit at the crossroads of many intersecting identities, and what it means to remind the world of your very existence.

Anna Pauline “Pauli” Murray was born in Baltimore, Maryland on November 20, 1910, the fourth of six children born to Agnes Fitzgerald and William Murray. Pauli was born into a family with strong ties to education. Their maternal grandmother was one of the first students at Ashmun Institute (now Lincoln University), and later helped establish schools for Black people in Virginia and North Carolina. Their father, a Howard University graduate, served as a teacher, and later, a principal for the Baltimore public school system. Pauli carried their family’s legacy of education with utmost pride and responsibility during their time as an educator in Durham later. They were also instilled with a strong sense of pride and individuality that motivated them to become a freethinker. These traits would inform the way in which they interacted with others and how they would come to shape the world.

Pauli graduated from Hillside High School in 1926 and traveled to New York, where they attended Hunter College while financing themselves through school. Around this time, Pauli broadened their perspective around gender and expression and changed their name from Anna Pauline to Pauli, the name we know and recognize today. Most famously, Pauli coined the term “Jane Crow,” which spoke to double discrimination faced by Black women and women of color (and alluded to “Jim Crow,” which spoke only to discrimination based on race). Pauli’s work on gender equality and race relations laid the foundation for what we know and understand today to be ‘intersectionality,’ a term coined by Kimberlé Crenshaw later, in 1989.”

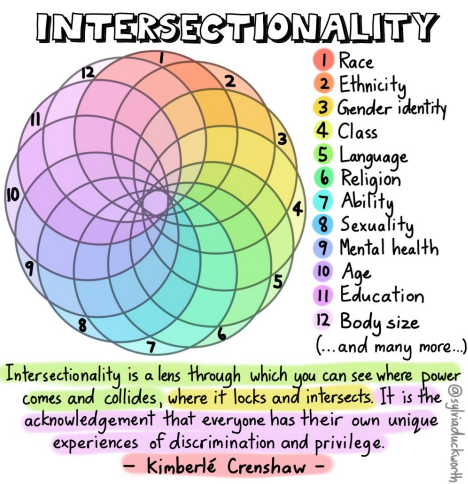
Discussion Questions:

- Based on what you’ve read, why was it important for Pauli to coin the term ‘Jane Crow?’
- What was something interesting that you learned about Pauli Murray?



Section Two:

2. Kimberlé Crenshaw Section:



“Now, the experience that gave rise to intersectionality was my chance encounter with a woman named Emma DeGraffenreid. Emma DeGraffenreid was an African-American woman, a working wife and a mother. I actually read about Emma's story from the pages of a legal opinion written by a judge who had dismissed Emma's claim of race and gender discrimination against a local car manufacturing plant. Emma, like so many African-American women, sought better employment for her family and for others. She wanted to create a better life for her children and for her family. But she applied for a job, and she was not hired, and she believed that she was not hired because she was a black woman.

Now, the judge in question dismissed Emma's suit, and the argument for dismissing the suit was that the employer did hire African-Americans and the employer hired women. The real problem, though, that the judge was not willing to acknowledge was what Emma was actually trying to say, that the African-Americans that were hired, usually for industrial jobs, maintenance jobs, were all men. And the women that were hired, usually for secretarial or front-office work, were all white. Only if the court was able to see how these policies came together would he be able to see the double discrimination that Emma DeGraffenreid was facing. But the court refused to allow Emma to put two causes of action together to tell her story because he believed that, by allowing her to do that, she would be able to have preferential treatment.

She would have an advantage by having two swings at the bat, when African-American men and white women only had one swing at the bat. But of course, neither African-American men or white women needed to combine a race and gender discrimination claim to tell the story of the discrimination they were experiencing. Why wasn't the real unfairness law's refusal to protect African-American women simply because their experiences weren't exactly the same as white women and African-American men? Rather than broadening the frame to include African-American women, the court simply tossed their case completely out of court.”

Discussion Questions:

- How does Crenshaw’s experience of what led her to coin ‘intersectionality’ hold the same meaning in today’s understanding?
- What are some other real-life examples that you can think of that would be similar to the story that Crenshaw talked about?

Section Three:

3. Combahee River Collective Section:



Reading Excerpt: “The Combahee River Collective Statement” - American Studies at Yale

“We are a collective of Black feminists who have been meeting together since 1974. [1] During that time we have been involved in the process of defining and clarifying our politics, while at the same time doing political work within our own group and in coalition with other progressive organizations and movements. The most general statement of our politics at the present time would be that we are actively committed to struggling against racial, sexual, heterosexual, and class oppression, and see as our particular task the development of integrated analysis and practice based upon the fact that the major systems of oppression are interlocking. The synthesis of these oppressions creates the conditions

of our lives. As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face. We will discuss four major topics in the paper that follows: (1) the genesis of contemporary Black feminism; (2) what we believe, i.e., the specific province of our politics; (3) the problems in organizing Black feminists, including a brief herstory of our collective; and (4) Black feminist issues and practice.

Before looking at the recent development of Black feminism we would like to affirm that we find our origins in the historical reality of Afro American women's continuous life-and-death struggle for survival and liberation. Black women's extremely negative relationship to the American political system (a system of white male rule) has always been determined by our membership in two oppressed racial and sexual castes. As Angela Davis points out in "Reflections on the Black Woman's Role in the Community of Slaves," Black women have always embodied, if only in their physical manifestation, an adversary stance to white male rule and have actively resisted its inroads upon them and their communities in both dramatic and subtle ways. There have always been Black women activists—some known, like Sojourner Truth, Harriet Tubman, Frances E. W. Harper, Ida B. Wells Barnett, and Mary Church Terrell, and thousands upon thousands unknown—who have had a shared awareness of how their sexual identity combined with their racial identity to make their whole life situation and the focus of their political struggles unique.

Above all else, Our politics initially sprang from the shared belief that Black women are inherently valuable, that our liberation is a necessity not as an adjunct to somebody else's may because of our need as human persons for autonomy. This may seem so obvious as to sound simplistic, but it is apparent that no other ostensibly progressive movement has ever considered our specific oppression as a priority or worked seriously for the ending of that oppression. We reject pedestals, queenhood, and walking ten paces behind. To be recognized as human, levelly human, is enough.

The major source of difficulty in our political work is that we are not just trying to fight oppression on one front or even two, but instead to address a whole range of oppressions. We do not have racial, sexual, heterosexual, or class privilege to rely upon, nor do we have even the minimal access to resources and power that groups who possess anyone of these types of privilege have.

In the practice of our politics we do not believe that the end always justifies the means. Many reactionary and destructive acts have been done in the name of achieving "correct" political goals. As feminists we do not want to mess over people in the name of politics. We believe in collective process and a nonhierarchical distribution of power within our own group and in our vision of a revolutionary society. We are committed to a continual examination of our politics as they develop through criticism and self-criticism as an essential aspect of our practice."

Discussion Questions:

- Based on what you've read about the Combahee River Collective, are there any other social movements/social groups that are doing work in alignment with the goals/thoughts that you can recall? Discuss them in your group.
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